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RECENT HEBREW BIBLIOGRAPHY AND PALAEOGRAPHY

Catalogue of Hebrew and Samaritan Manuscripts in the British Museum. By G. MARGOLIOUTH. Part III, Sections II-VII : Ethics ; Philosophy ; Poetry ; Philology ; Mathematics and Astronomy ; Medicine. London, 1912. pp. 157-377.

THE new instalment of Margoliouth's excellent Catalogue will be received with as great a satisfaction as its predecessors. With the thoroughness we are accustomed to from the previous volumes the learned author brings to our knowledge the manuscripts of the British Museum in the various branches to which the present volume is devoted. The division of Kabbalah, which filled the first section of volume III,¹ is followed here by Ethics (Nos. 865-78), including a very full description of the little-known book of the famous Talmudist Menahem Meiri in its two parts ; Philosophy (Nos. 879-923), beginning with the Hebrew translations of the works of the Greco-Arabic school and their Jewish commentators and abbreviators, Levi ben Gershon and Judah Messer Leon, as well as some early Arabic Karaitic manuscripts of considerable interest both in Hebrew and Arabic script ; among the Jewish works in this department most of the well-known mediaeval philosophers are represented. In the fourth division, Poetry (Nos. 924-49), No. 930 is of historical importance, including as it does the Divan of Abraham Bedarshi and poems of others in which a great many names occur ; Margoliouth's description of the remarkable Codex fills twelve pages. No. 924, IV, if the author's conjecture is right, contains part of Samuel

¹ See *JQR.*, New Series, II, 259, where among the large private collections of Hebrew manuscripts, the great library of Chief Rabbi Dr. M. Gaster has been omitted.

ha-Nagid's lost Ben Kohelet. Among Philology (Nos. 950-1000) we find a part of Abu'l-Faraj Harun's *Mushtamil*, and a Genizah fragment which Margoliouth believes to be an autograph of Moses ibn Chiquitilla. Mathematics and Astronomy (Nos. 1001-19), again, contain a good many translations from the Greco-Arabic school, just as Medicine (Nos. 1020-41) which concludes the volume. For these translations Steinschneider's masterwork on that subject could be followed by the cataloguer as a safe guide; but Margoliouth's description of many of the manuscripts which were known to Steinschneider only through his short list in some points means a distinct advance over his predecessor, and offers material for carrying further his researches. Thus in No. 888 he for the first time acquaints us with a complete translation of Aristotle's *De Animalibus*, by Samuel ha-Levi, whom he identifies with Samuel ha-Levi *Abulafia* who helped Alfonso X (1252-82) with his astronomical works in Spanish. We do not, however, know whether this Samuel translated any book into Hebrew, and therefore Margoliouth's hypothesis lacks confirmation. Moreover, there was another Samuel ha-Levi, who at least a century later translated into Hebrew a letter of the Vezier Ibn al-Katib of Granada to the Castilian king Dom Pedro (1350-69), the beginning of which is found in a MS. of the New York Seminary. This later Samuel not unlikely was also the translator of Aristotle's book, especially since the family name *Abulafia* does not occur in either MS.

I will add now a few notes made during the perusal of the book. No. 867, VI, has been published from this manuscript by Grossberg as an appendix to his edition of Maimonides's *ספר רפואות*, London, 1900, pp. 51-61. In the initial poem l. 3 Grossberg reads *לרמה* for the correct *לרוח*, and suggests *למרה*! No. 871, VII. The critical editions of the poem by Steinschneider, *Schach bei den Juden*, p. 195, and Rosin, *Reime und Gedichte Ibn Esras*, pp. 159-62, ought to have been mentioned.—No. 873, I. One would like to know whether the manuscript is identical with the printed *אגרות התלמוד*, Constantinople, 1511.—No. 873, II. Meiri's *נאן שבר* is also found in Cod. Guenzburg 220, III.

A complete manuscript of both parts of Meiri's work of the year 1471 was used by Rabbínovitz, in his *Variae Lectiones*, IV; see end of that volume.—No. 874. The relation of the Hebrew to the Judæo-German version of the **ארחות חיים** was very fully discussed by Steinschneider in *Serapeum*, 1869, pp. 132–6; he there reached the conclusion that the Hebrew is the original form of the popular treatise, an opinion he repeated when describing the oldest known manuscript of the Hebrew, written in 1503, in his catalogue of the Hamburg MSS., 1878 (No. 204).—P. 176, col. 1. The corruption in the first comment of Levi can be corrected from the quotation in Steinschneider, who reads **שיריעת אלו השמות איננו** for **הכרחי** **אלו זאת הכרחי**.—P. 180, col. 1. A larger piece of the introduction of Messer Leon was published by Steinschneider in *MGWJ.*, 1893, pp. 313–14.—No. 900. Steinschneider in the passage quoted by Margoliouth says rightly that 1478 is the date of the copyist, not of the translator; see also Cat. Hirschfeld, No. 274, where the original of Cod. Oxford 1227 is described.—No. 901. Hirschfeld's *Kusari* includes, besides the Arabic original, a critical edition of Ibn Tibbon's translation based on several manuscripts. Cassel conjectured that Joseph ben Baruch, for whom Judah Cardinal translated the book, and not the latter translator, emigrated to Palestine; see also Steinschneider, *Uebers.*, 404.—No. 904, II has been used in Gorfinkle's edition (New York, 1912, cp. p. 24), and characterized as very good for the first six chapters of the introduction.—No. 906. The poem **אדון יצור** is the first in Steinschneider's collection quoted, p. 215 note, see the references, *ibid.*, p. 22.—No. 907, p. 213 end, *ibid.*, No. 61; Bacher, *MGWJ.*, 1909, p. 581.—P. 214, *ibid.*, No. 22; the poem is quoted also in Ibn Jahya's **שקל הקדש** (end of **לשון** **למורידים**).—P. 226. The edition mentioned by Steinschneider as printed in 1839 is actually that of 1847 mentioned, p. 225.—No. 918, III. The introductory poems were published in the *Literaturblatt des Orients*, 1847, p. 404 sq., with some variants; Steinschneider in the Bodleian Catalogue, p. 1573, doubts the authenticity of some of them.—No. 918, IV. The poems in Firkowitz's introduction to Sluzki's edition.—No. 922, about the

חיי עולם, see Loewenthal in *Festschrift Feilchenfeld*.—No. 925, Ia, is by Abraham ibn Ezra; see Rosin, *Reime und Gedichte* p. 152; III a, *ibid.*, 148.—In מוסר השכל, No. 925, II, the reading למחירים is to be preferred to those of the editions.—No. 926. Lagarde's edition is based on this manuscript, Kamika uses both Nos. 926 and 927 in the notes to his edition.—No. 926, II. See Davidson, *Parody in Jewish Literature*, p. 7 sq.—No. 930. See Neubauer's description in *Rabbins français*, pp. 710-14.—P. 263, note. See now *MGWJ.*, 1913, p. 314 sq.—No. 951, II and III, belong together and form a combination of Sherira's Letter and the Seder Tannaim; the passage which disturbs Margoliouth is a well-known quotation from the latter source, from which the greater part of p. 46 of Neubauer's edition is taken, while p. 181, bottom to the end, mainly belongs to Sherira.—P. 295, note. Wickes, who has compared the two manuscripts, and a third in Parma, states that they agree 'almost verbatim et literatim' (*A Treatise on the Accentuation of the Poetical Books*, p. viii).—No. 970. The fourth of the short pieces at the end of the manuscript is printed from this text in Ginsburg's *Introduction*, p. 351.—No. 971, II. See the detailed description in Della Torre, *Scritti sparsi*, II, pp. 300-333, and comp. Steinschneider, *Geschichtsliteratur*, p. 116.—No. 972, end. The fourth part of Dafiera's work is found in MS. Berlin 114.—No. 976. The introductory poem is completely published in *MGWJ.*, 1899, pp. 143-4.—No. 1013, II. See Steinschneider, *Bibliotheca Mathematica*, 1899, pp. 3-4; in a manuscript of the New York Seminary the treatise of the son follows the father's work, which is accompanied with marginal glosses and additions with the heading עוד תוספות באור. The solar eclipse of the 28th of Iyyar, 5263 (March 24, 1503), is mentioned in this treatise. In the New York manuscript Al-Hadib's work is preceded by an introduction of Abraham ben Hayyim, נאשקן, who also added corrections to the work in Cairo, 1542, after having previously revised the tables of Yom Tob Poel; he promises the same for the tables of Zacuto.—No. 1015, V. As the preface contains the words וקראתי שמו רובע ישראל, the manuscript contains the longer version.—No. 1016, VIII

The treatise of Mose Provinciale is printed with the More in Sabbioneta, 1553.—No. 1021, I b, is version A of Steinschneider.—No. 1022, II. The verses of Moses ben Isaac were published by Carmoly, *Literaturblatt des Orients*, XI, p. 304.—No. 1022, III. See Steinschneider, *Uebersetzungen*, p. 720, No. IV, and Sacerdote, *Catalogue Neofiti*, No. 29.—No. 1025, II, follows the Latin text of the Opera Constantini; see *Virchow's Archiv*, XXXVII, pp. 361-3.—No. 1036, II. Abraham ben Meschullam is hardly the name of the copyist, the epigraph refers to the translator.—No. 1036, IV. The division into six chapters is also found in Codex Uri 422, and a manuscript of our library, formerly Halberstam 484; see *HB*, IX, 173.

It is to be hoped that Margoliouth will soon be able to present us with the final volume of his great work, which will contain the miscellaneous manuscripts, and the indispensable indices which will make the wealth of important information to be found in the pages of these volumes fully accessible.

Bibliothek der israelitischen Kultusgemeinde Wien. Katalog der Salo Cohn'schen Schenkungen. Von Dr. BERNHARD WACHSTEIN. I. Bücher aus der Sammlung des Rabbiners Nachum Beer Friedmann-Sadagora. Wien: GILHOFER und RANSCHBURG, 1911 (pp. xviii + 215). II. Bücher aus der Sammlung S. H. Halberstam, Bielitz. *Ibid.*, 1914 (pp. xiii + 178).

The bibliography of Hebrew books printed during the last 180 years is still in a rather primitive condition. For the works printed up to 1732 Steinschneider's famous Bodleian Catalogue (1852-60), with its supplement (1894) is fairly complete, although during the last decade quite a number of unknown books from early times have come to light. For the period following 1732, however, hardly an attempt at completeness has been made. The comprehensive supplement to Benjacob's *Thesaurus*, carefully collected by the author's son and revised throughout by Steinschneider, is unfortunately still unpublished. Thus, at present, the student of Hebrew literature, in his effort to ascertain all the data about a book, is compelled to consult the catalogues of

public and private libraries, and even those of booksellers which are frequently not very reliable. Only for very few printing-places fairly complete annals have been compiled.

Among the most neglected and least known Hebrew prints are undoubtedly to be counted those coming from the printing-presses of Russia before the suppression by the censorship, and partly also those of Galicia. These books to a large extent are not found in any of the great libraries whose catalogues are accessible, and several Russian printing-places are not at all represented in any catalogue. There are cities in which very few or even one single book have been produced, and bibliographers up to recent times paid no attention to these printing-presses. One of the reasons contributing to this neglect is perhaps the fact that these books are mostly of an unpleasing appearance, owing specially to the paper used.

In 1886 E. Deinard, then a bookseller in Odessa, enumerated in one of his catalogues (No. 7) thirty-nine different Russian printing-places, the productions of which he wished to acquire. In 1894, on the occasion of an exhibition in St. Petersburg, Harkavy published a list of over fifty such printing-places and their earliest production, but even his list is not entirely complete. Thus in the collection of the New York Seminary we have two books (סליחות and דרך הישר על דקדוק) printed at זבארין, 1812 and 1817 respectively, one (תקן ליל שבועות) at בלילובקא without date and one in the village סקראליבקא near Berdychev in 1818 (Machzor, ii, with commentary and Judeo-German translation in folio; Vol. I was printed in Berdychev). Only the Friedland library in the Asiatic Museum of St. Petersburg, as far as it is known, has made a systematic effort to bring these books together. In this country Judge Sulzberger, realizing the value of this neglected branch of Hebrew bibliography, has collected a considerable number of these prints which he presented to the Jewish Theological Seminary in 1903, and to which he has frequently added since, so that our Library is now particularly rich in this branch. Bibliographically the largest number of Russian prints are exhaustively described in M. Wiener's catalogue,

קהלת משה. But this most valuable book, which promised to become a standard work of reference, unfortunately seems to have stopped at the end of the letter מ, as since 1904 no continuation has appeared.

The Russian and Galician prints do not by any means deserve this general neglect. To mention only the most obvious points, we may say that they offer most interesting indications of the state of culture among the Jews of Eastern Europe around 1800, they show the influence and spread of Ḥasidism, and their הסכמות are important sources for the history of the Russian Rabbis of that period. It is therefore a matter of great satisfaction that a new catalogue has appeared that is rich in this respect and gives full bibliographical details not found anywhere else about many a rare Russian print.

Rabbi Friedmann, the son-in-law of the Rabbi of Sadagora, was a collector of no mean attainment. The curious catalogues of Desiderata which he sent out occasionally show that he had a fair bibliographical knowledge, and was looking out for books of great rarity. One-fourth of this collection, the books missing in the library of the Jewish community of Vienna, were purchased by Mr. Salo Cohn, and are now described by Dr. Wachstein. Of the 923 books of the present catalogue only about one-third originated from the East-European presses, but as they are the least known they form the characteristic and important feature of the catalogue, although extremely rare books from other countries are not missing, like No. 867 or some of the occasional publications of prayers, twelve of which occupy the last numbers, and might serve to supplement the bibliography of patriotic literature in *Letterbode* V and VII and Steinschneider's *Italienische Literatur der Juden*. Wachstein rightly gives full details about number of leaves, authors of הסכמות, &c., only where they are not given by other bibliographers; otherwise references to Roest and Wiener serve this purpose. For the printers and presses of the East of Europe full particulars are given in the introduction, which thus offers an invaluable addition to the history of Hebrew typography. Wachstein also describes the characteristics of

Rabbi Friedmann's collection, a large part of which was presented to the former owner by his faithful Ḥasidim, who wished in return to receive his blessings, and therefore wrote their names and frequently their wishes in the beginnings and ends of their presentation copies, so that this collection possesses a strange human interest.

The catalogue itself is arranged according to authors. The important points are skilfully extracted from the long Hebrew titles, the information about printing-place, printer, date, &c., are given in German. A full index of the Hebrew titles concludes the valuable volume.

A few remarks on points of detail may be added here according to the numbers of the catalogue.—No. 20 contains extracts from Sambari; see *ZfHB.*, VIII, 190; comp. also Steinschneider, *Geschichtsliteratur*, § 128.—No. 48; comp. Steinschneider, *loc. cit.*, § 254.—No. 32 curiously is for the first time mentioned bibliographically in Hasan's *המעלות לשלמה* (Alexandria, 1894), p. 27 a.—In No. 120 the Ḥasidic owner evidently removed the German part, just as he cut off the lower margins of Berliner's *Rashi* wherever there was found the transcription of the French glosses into Latin characters. This I have been told by Professor Berliner. The title of No. 914 is given more fully in *MGWJ.*, 1899, p. 569.

The books described in the second volume of the catalogue are of quite a different character. They contain a collection of 415 volumes selected from the library of the well-known scholar and collector S. J. Halberstam, which was so rich in unusually rare books. They were bought for the Vienna community in 1896, while 412 of his manuscripts went to England at the time. The bulk of Halberstam's library, consisting of between 5,000 and 6,000 volumes and 140 manuscripts, was presented by Judge Sulzberger in 1903 to the Jewish Theological Seminary. This collection is very rich in extremely valuable works, and so we naturally find among the previously selected 400 many books of very great value, although frequently incomplete copies. I found among Halberstam's papers a list of these books

described by the learned owner, to which I shall refer later on by the letter H.

The twenty-eight incunabula of the collection are described with great detail, so that the statements of the catalogue will be of great help for further studies regarding these books and for identification of incomplete copies. One of these incunabula, an edition of Maimonides's *Mishne Torah*, is entirely unique. The author of the catalogue suggests that it is a Constantinople print; the facsimile given on p. 111 is not sharp enough (a defect shared equally by the thirteen other reproductions) to compare it satisfactorily with other incunabula ascribed to the East, such as the first edition of Bachja on the Pentateuch or the leaves of the first Alfasi; both of these, by the way, have no division of their pages into two volumes as is found in this copy of Maimonides.

I shall now give a few observations.—No. 1 consists of 164 leaves, as Steinschneider rightly states, following Luzzatto, whose full description of the rare book is found in his *Epistolario*, p. 784. Both state that the title, fully copied in the *Epistolario*, is found on the first page, missing in W.'s copy.—No. 49: the reference to the *Monatsschrift* is vol. 1898.—No. 59: see Graeber's *Ozar ha-Sifrus*, III.—No. 80: H. says: 'Mit sehr vielen handschriftlichen Randbemerkungen des Verf. und Hinzufügung des von der Censur weggelassenen.'—No. 81 has 168 leaves; see Manzoni, *Annali tipografici dei Soncino*, II, 1, p. 59 (this most careful bibliographical work does not seem to be known to W.; it ought to have been quoted regularly for the Soncino prints), and C. D. Ginsburg, *Introduction*, p. 806.—No. 88: for the text of the Targum of this edition see Teschen, *Das Targum zu den Psalmen*, Wismar, 1896–1907.—No. 96: the name of the editor is Samuel ben Samuel; Abi is to be omitted.—No. 137 was described by Halberstam in *MGWJ.*, 1871, pp. 85–7; Straalen records an incomplete copy of the second edition of 1856; comp. Neubauer, *MGWJ.*, 1870, p. 309 sq.; Geiger, *Jüd. Zeitschrift*, IX, pp. 275–82; *ZDMG.*, XXV, 484.—No. 148: H. mentions an entirely unknown edition of the *דרשות הר"ן*, besides ed. Constantinople.—No. 154 is only the first half of the book.—

No. 167 is a supplement to No. 270.—No. 185 is printed in Constantinople; the title runs: ספר שמן הטוב והוא שיטה על מסכת יום טוב היא מסכת ביצה וקצת שקלא ומריא על הלכות יום טוב ברברי הפוסקים .. ובא... דרוש א' לציאת מצרים בסוף הספר ... שנת אך טוב לישראל לפ"ק. Constantinople, Nissim de Castro. Between the preface of R. Jacob b. David and that of the author four leaves are missing, containing the Haskamah of the Constantinople Rabbinate (Rafael Sabbatai ibn Yakar, Joshua על, and Hayyim Moses ריסקן פ') and a preface of the Rabbi of Bagdad, Rafael b. Elijah קצין.—No. 196: H. says: 'Mit vielen handschriftlichen Randbemerkenungen seiner Schüler.'—No. 220: the annotator is, as H. remarks, the well-known Rabbi Baruch Fraenkel-Teomim of Leipnik.—No. 257 is printed in 1513; see the lengthy discussion in Davidson, *Parody in Jewish Literature*, II, 1, especially pp. 127–8, and *ibid.*, pp. 131–3, where the authorship of Kalonymos and Gersonides is established respectively; W. treats them as anonymous. Our library possesses the only known complete copy of all the three parodies published by Gerson Soncino in 1513, once the property of the well-known historian Joseph Haccohen.—No. 292 is only one-half of the book.—No. 314: see Steinschneider, *Bibliographisches Handbuch*, p. 8, and *HB.*, III, 56; XV, 111.—No. 330: Zedner and Roest assume that the book appeared c. 1560.—No. 373: H.: 'Mit handschriftlichen Bemerkungen Ghirondis.'

The present volume contains besides the indispensable index of Hebrew titles, also added to the first part, and that of printers and printing-places contained in the preface of the former volume, a chronological list of the nearly ninety volumes printed prior to 1540, and a list of censors which opens with Andreas de Scribanis (a name read Scribaius by Sacerdote, *Deux Index expurgatoires*, p. 27, and Scribarius by Porges, *JE.*, s.v. 'Censorship'), and concludes with Zomegnius so far only known from one entry (see Popper, *Censorship*, p. 146). One misses an index of the owners who are always mentioned in the descriptions. The authors of the approbations one would also like to find together in an index rather than to have them incorporated in the

alphabet of the authors. Altogether the number of references in the body of the Catalogue are much too numerous, and unduly swell the size and price of the book ; under the letter C ten books are described, and yet the number of names is sixty-four ; under D the proportion is three to twenty-nine, under H seven to twelve. In the more compressed print of the indices these naturally most welcome references would find a more suitable place.

The few additions and criticisms in no way diminish the great value of the careful work of Wachstein, who has during the last few years enriched Jewish science by several important contributions of great interest. It is to be hoped that, although nothing is said about it in the preface, Wachstein will soon present us with catalogues of further parts of the important collection of Hebrew books under his charge.

Le Manuscrit hébreu No. 1408 de la Bibliothèque Nationale.

Par MOÏSE SCHWAB. Paris: C. KLINCKSIECK, 1913.
PP. 34.

The Bibliothèque Nationale of Paris has acquired a number of Hebrew manuscripts since the publication of its Catalogue in 1866. We are much indebted to its genial Conservateur adjoint honoraire, M. Moïse Schwab, for several short lists of these acquisitions, published from time to time in the *RÉJ*, as well as for similar descriptions of other Hebrew collections in France. Besides his brief lists, the learned bibliographer has presented us with very full descriptions of more important manuscripts, some of which formed part of the *Notices et Extraits des Manuscrits de la Bibliothèque Nationale*. In that series an illuminated Passover-Haggadah and a curious kabbalistic MS. supplementing M. Schwab's useful *Vocabulaire de l'Angélologie* and the present description, an important halakic collection have appeared, showing the varied interests of the venerable scholar. The parchment-manuscript discussed here was written during the thirteenth and fourteenth centuries, and contains works of the German school collected by the copyist for his own use or for some Maecenas.

Unfortunately the first and last leaves, which might have given us some information in this respect, are missing.

The main parts of the MS. are halakic. It contains a treatise of R. Eliezer ben Joel ha-Levi (ראב"י) dealing with הלכות טרפות, which is followed by the explanation of the formula of the Ketubbah, evidently by the same author and identical with the text published by Sulzbach in the *Jahrbuch der jüdisch-literarischen Gesellschaft*, III (1905), pp. 7-25 of the Hebrew part; this second treatise formed part of the author's great code, the complete edition of which has just been started by Aptowitzer in a most admirable manner. Probably the first treatise occurs there too, as well as that on Passover found later in the MS. (see *RÉJ.*, 64, 281). These short texts precede a comprehensive compilation on the laws of mourning, undoubtedly the well-known work of R. Eliezer's pupil, R. Meir of Rothenburg, which was partly published in Livorno, 1819, and is incorporated in an abridged and somewhat changed form in the code of R. Mordecai ben Hillel. The Paris Library possesses a complete copy in its MS. 406. A responsum of the same scholar is found elsewhere in the MS. It further contains part of the Roḳeah by a German authority of the beginning of the thirteenth century, and responsa of his teacher, R. Judah the Pious. The rules of divorce perhaps represent the arrangement of R. Tam; at least, the words בכנופיה של שוק טרויט occurring there (*RÉJ.* l.c. 281) are found under his signature in a regulation on divorce in Mordecai, Gittin end. A list of the positive and negative commandments concludes the MS., which also includes explanations of Talmudic passages according to the French school.

But the copyist did not entirely limit himself to Talmudic subjects. We also meet a discussion of the calendar which determines the time of the MS., a poem by Ibn Ezra (Rosin, *Reime und Gedichte*, pp. 162-6), accompanied by a commentary (*ib.* 166), a second unpublished poem of his, a polemical work giving an account of a disputation between a Christian clergyman and a Jew, a theological dissertation showing kabbalistic influences, homilies for the holidays, lexicographical notes, &c.

In brief, MS. 1408 is a most curious 'Sammelband', fully deserving the careful description of M. Schwab.

The author discusses (1) some of the authorities mentioned in the MS. (pp. 2-12); (2) its date (pp. 12-14); (3) foreign words (pp. 14-29), namely, a collection of Latin and Greek words explained by Hebrew equivalents in the beginning of the MS., and shown by M. Schwab to follow the Midrash Tanhuma (pp. 14-26), as well as some Romance and German glosses (pp. 26-9); (4) an enumeration of the other elements of the MS. (pp. 29-33), followed by a palaeographical description, which ought to have been supplemented by a facsimile, and a list of some of the Yerushalmi quotations in the various texts (p. 34).

A few minor additions besides the references incorporated in the above account may be of interest to the reader:

P. 2, l. 5. MS. Paris 187, fols. 55-77, which I examined in Königsberg many years ago, contains part of the *Sefer ha-Tadir*.—*Ib.*, note 2, and p. 29, note 1. De Rossi's incorrect description of his MS. 392 as ראבי"ה has been corrected by Zunz; see his *Gesammelte Schriften*, III, p. 7.—P. 9, l. 3. It might have been added that in § 78 שנהרג על קדוש ה' is added to the name of ריב"א.—*Ib.*, l. 4. R. Meir of England occurs more frequently (§§ 21, 36, 92, 112, 115), mostly his הלכות שמוחות are quoted. There is no serious reason to call him 'of Norwich'. מורי ר' מאיר undoubtedly in this MS. refers to R. Meir of Rothenburg. The text probably contains additions by one of his pupils, and ought to be compared with Cod. 406 and the edition.—*Ib.*, l. 16. Joseph ben Meir (§ 105) is the uncle of R. Meir of Rothenburg (cp. *REJ.*, 58, p. 229), just as R. Isaac (p. 10, l. 4) refers to the Rabbi of Vienna, Austria.—P. 10, l. 23. R. Isaiah da Trani only settled for a short time at Verona; cp. *ZfHB.*, 13, p. 55; *ib.*, p. 47, he is called גדול הדור.—P. 11, l. 27. Cp. *REJ.*, 58, p. 236, note 9.—P. 12, l. 17. As the sentence quoted here is by R. Eliezer ben Joel (see his משפטי כתובה, p. 24) it proves nothing for a hypothetical compiler.—P. 13, l. 26. Cp. the quotation from Israeli's *Jesod Olam*, IV, 2 and 18 (ed. Goldberg, II, 5 a, 33 a), and Joseph ibn Zaddik (Neubauer, *Mediaeval Jewish Chronicles*,

I, 86) : . . . לפקידה למ"ה לירידה רל"ה ב' אלפים—P. 29, l. 3. קמרא is the well-known Aramaic word meaning 'belt'; see e.g. Horayot 13 b.—*Ib.*, l. 6. With Merinus, Ibn Janah is meant.—P. 30, l. 6. Read Samuel ben Hofni Ha-Gaon.—P. 32, bottom. Cp. Buber's *Midrash Tehillim*, ch. 90, § 3, p. 194 a and note ב, whence it is evident that the biblical Ruben is meant.—P. 33, l. 2. Ben Yom Tob is to be omitted; it is undoubtedly the famous commentary of R. Eleazar ben Judah, the author of the Roḳeah.—*Ib.*, ll. 3–5 is an explanation to a passage of the Talmud (Niddah 67 b).

These few notes in no way detract from the merits of this exhaustive description of a most important MS., for which we are greatly indebted to the learned author.

Specimina Codicum Orientalium. Conlegit EUGENIUS TISSERANT. (*Tabulae in usum scholarum.* Editae sub cura JOHANNIS LIETZMANN.) Bonn: A. MARCUS and E. WEBER, 1914. pp. xlvii + 80; tables 2.

Hebrew palaeography is still a much-neglected branch of Jewish science. We are not yet in a position to determine with any certainty the age of undated manuscripts, or even the country of their origin. In most of our catalogues these data are frequently quite arbitrary. In 1886 Neubauer published as a supplement to his great catalogue of the Hebrew manuscripts in the Bodleian a series of forty facsimiles of Hebrew manuscripts with transcription, and thus for the first time offered an adequate means for an introduction into the reading of such manuscripts. Up to that time the number of facsimiles published was very small, as can be seen from the bibliography compiled by Steinschneider on that occasion (*Centralblatt für Bibliothekswissenschaft*, 1887, p. 155 sq.). Since then the number of reproductions of pages from Hebrew manuscripts has been very greatly increased. We have now photographic editions of important Talmud manuscripts, and the facsimile edition of Ben Sira consists of four different manuscripts. These come from the Genizah, which in a way revolutionized our notions on the subject of palaeography by making accessible to us dated manuscripts much older than the bulk of those

which formed our private and public collections heretofore. Naturally many of the publications from the Genizah treasures are accompanied by facsimiles, and as a matter of fact the majority of facsimiles published in the various periodicals as well as in books during the last fifteen years have been derived from this source. Strack has given a useful bibliography of all reproductions up to 1906 in the *Realencyklopädie für protestantische Theologie und Kirche*, XVII, pp. 774-5. A careful collection of different types of writing in geographical arrangement is found in G. Margoliouth's article 'Manuscript' in the *Jewish Encyclopedia*, VIII, but naturally owing to lack of space the specimens given there are far too brief to fill the want felt in many quarters for a good handbook on the subject. An enlarged edition of this article with full pages of facsimiles would be most desirable. A safe basis for palaeographical studies could only be gained by a systematic publication of a large number of facsimiles of dated manuscripts, and such in which the copyist informs us of the country of his origin. With the help of such a work reliable studies on the form of the letters and the other characteristics of the different countries could be undertaken with confidence. Such an extensive and expensive publication cannot, however, be expected in the near future under the present conditions of Jewish scholarship. Accordingly we must be thankful for the scattered material which is being made accessible in so many different places, and even more so when a considerable number of good reproductions are brought together at a very low price, as is the case with Tisserant's book.

The aim of the work is to put in the hands of the Orientalist specimens of manuscripts, mostly from the Vatican (a few come from the British Museum and the Paris Library), which should serve as a basis for palaeographical exercises. The eighty tables contain reproductions from about 125 manuscripts in Samaritan, Hebrew, Syriac, Palestinian Syriac, Mandaic, Arabic, Ethiopic, and Coptic characters. For the Jewish scholar, of course, the first two groups are of paramount interest, but he will find important materials for his studies in the others as well. Thus

the book includes translations of biblical books into Syriac (23), Arabic (59 a, 61 b, d), among them (53) an important manuscript of Saadia's translation of the Pentateuch in Arabic characters containing the first word of each verse in Hebrew, Ethiopic (62, 65, the latter Enoch), Coptic (70), and a polyglot Psalter (80, Ethiopic, Syriac, Bohairic, Arabic, Armenian), as well as a page from an unpublished medical work of the famous Jewish physician, Isaac Israeli (51 a de urinis).

But I will confine myself in the following remarks to the Hebrew part of the work which is within the province of my studies. Here twenty-four manuscripts are represented, half of them in square, the rest in Rabbinic characters. For practical purposes this gives, in my opinion, too large a share to the square script, which after all can be read in most cases without difficulty by any one acquainted with the Hebrew characters. Besides, reproductions of biblical manuscripts are not uncommon and easily accessible (Kahle's excellent work *Die Masoreten des Ostens*, Leipzig, 1913, contains e.g. sixteen plates of old biblical manuscripts), and while they offer less difficulty to the reader, outside of biblical manuscripts Rabbinic characters are very largely represented in all our libraries. Eleven of the manuscripts are dated, viz. 6 (1294), 7 (1312), 13 (1325), 17 a (1358), 12 b (1383), 15 a (1385), 14 (1398), 15 b (1543), 18 a (1482-8), 16 b (1495), 19 b (1550). Two of them contain Arabic texts in Hebrew characters (12 b and 18 b), one a prayer book, the other, curiously, a Koran. Some of the texts are of interest for literary criticism. Thus the specimen of the Josippon (15 b) enables us to determine that the Vatican manuscript agrees with the common version of this popular book, and not with the text of the editio princeps as Vogelstein and Rieger (*Geschichte der Juden in Rom*, I, 186, note) had thought. Jacob ben Eleazar's poetical book ספר פירוש רמב"ם, the beginning of which is given in 12 b, has nothing to do with Kabbalah, even though some other parts of the volume possibly may contain kabbalistic texts. The communication of this specimen is particularly welcome, since it enables us to solve Steinschneider's doubts (*ZDMG.*,

XXVII, 556-7) about the Vatican manuscript. Bartolucci's פירוש פסוקי חזקוני and פירוש פסוקי חזקוני are one book, while the manuscript no doubt also contains the פירוש נח described by Steinschneider according to another manuscript. Both show exactly the same style, and are by the same author, the translator of *Kalilah we-Dimnah*, according to Steinschneider's hypothesis. Another manuscript of our little book is found in the Escorial (*ib.*, 555). The treatise on the astrolab by Shalom ben Solomon, the beginning of which forms No. 18a is an unicum (*Bibliotheca Mathematica*, 1901, p. 69). The old manuscript of Sifra (No. 10) is of a special interest because it adds supralinear vocalization to that Tannaitic text, all the other manuscripts of which lack vowels. Besides the fact that we have here an old Oriental tradition of the vocalization of a Neo-hebrew text, supralinear vowels are very rare outside of biblical texts. This one was probably the earliest manuscript with such vocalization in a European library. Unfortunately it remained entirely unknown. The important variations of the manuscript of the Palestinian Talmud (11) were published in 1909 by Ginzberg as an appendix to his *Yerushalmi Fragments*, pp. 347-72.

In the introduction the author gives a very brief account of the manuscripts, including the texts of the epigraphs, and transcribes mostly the first lines as a help to the student. To this part of the work as far as the Hebrew manuscripts are concerned serious objection must be raised. Tisserant repeatedly misreads his manuscripts, misinterprets abbreviations in a ridiculous way, and thus misleads the beginner for whom the book has been prepared. It is greatly to be regretted that again a good and useful book is marred by bad blunders in Jewish matters. It is curious to observe again and again how careful scholars, with a more or less thorough knowledge of biblical Hebrew, believe themselves competent to write on subjects requiring intimate acquaintance with later Jewish literature, and do not realize that in a field in which they are beginners, they are greatly in need of expert advice which after all they could easily get from Jewish scholars. Vollers's Catalogue of the Oriental manuscripts in Leipzig is

another well-known example of this curious phenomenon, not to speak of some of the volumes of the new Giessen Mishnah edition. It is a pity that in spite of all the progress Jewish science has made in the last century, one is compelled time and again to protest against the contributions of incompetent outsiders.

The well-known and often printed Midrash Mishle occurs here (19 a) as an anonymous commentary on Proverbs. For the Sifra we are informed: 'textum invenies in edd. libri Sifra et totius Meḥilta (*sic*).' The last three words have absolutely no sense. The two books are independent of one another, and have never been printed in one volume. What the author means by the 'whole' Mekilta I do not know.

In transferring dates of the Jewish calendar into those of the common era the author is quite inconsistent, using indifferently the three possible methods of identification. He sometimes prefers the year in which the first three months of the Jewish year fall (7: 5092 = 1331; 16 b: 5255 = 1494), at times he follows the common practice of taking the year in which the bulk of the Jewish year falls (14: 5159 = 1399; 15 b: 5204 = 1444), and at others he combines both (15 a: 5145 = 1384/5; 17 a: 5118 = 1357/8). Even where the epigraph contains day and month of the Jewish calendar and make an exact identification possible the author never troubles to consult the tables for the conversion of Jewish dates, and as it happens generally selects the wrong year. How far Assemani is responsible for these miscalculations I am unable to ascertain, as his catalogue is inaccessible to me here. In one of the manuscripts (14) the scribe finished his work in the week of the portion וישב, which in the year 5159 was read November 30, 1398, not in 1399! The date reads according to Tisserant: יום היום הוא פר' ואביו שמר את הרבר שנת קנ"ט; the first three words probably read in the manuscript: יום ה' י"ט כסלו. Similarly the 15th of Kislew 5055(6) fell on December 5, 1294, not 1295; and the 28th of Kislew 5204 (15 b) fell on November 20, 1443, not 1444. On the other hand, the 10th of Adar I 5255 (16 b) was Wednesday, February 4, 1495, not 1494. The last date is not quite beyond doubt. De Rossi (*Variae Lectiones*, I, lxxxv,

No. 509) assumes that the 'ה' of רנ"ה stands for the thousands, and the scribe wrote in 5250; in this case he finished Monday, February 1, 1490. Perhaps the week-day was given in the erasure, and a close examination of the manuscript may show whether it read 'יום ר' or 'ב', and thus enable us to determine which of the two dates is correct. For No. 13 the amount of the addition is 85, and not 95, as stated by an oversight; accordingly the year would be 1325, not 1335; but it ought to be remarked that Rabbinoicz (*Variae Lectiones*, XI, p. 16) believes the manuscript to have been written in 1280.

The points mentioned so far, however, only refer to details, which do not materially impair the value of the book as far as its main aim is concerned. It is more serious that the author shows himself unfamiliar with the most common abbreviations, which he does not recognize. In 15 a he makes the copyist say: שלי שבתי כ[בור] ב[מקומו] מ[ונה] ר[בי] יחיאל י[הא] ש[למא] ר[בא] שלי שבתי ב[ן] כ[בור] מ[ורנו] instead of שלי שבתי ב[ן] כ[בור] ב[מקומו] ר[בי] משה ר[בי] יחיאל י[חיה] ש[נים] ר[בות] ב[ן] כ[בור] ר[בי] משה. The formula כבורו במקומו מונה, which he thinks the scribe wrote after his name, is only used in cases of contradiction to the opinion of a deceased scholar. In 19 b the title of the book מדרש (הנעלם) influenced Tisserant to offer the following comical epigraph: כתבתי זה הספר לבקשת הנשא במ[דרש] ה[נעלם] ר[בנן] ר[בי]: הנשיא כ[בור] מ[ורנו] הר[ב] ר[בי] מרדכי ב[ן] מרדכי instead of כ[בור] מ[ורנו] כ[בור] מ[ורנו].

In transcribing the text from No. 14 Tisserant overlooked the dots over the words שיאמר קריש, which stand for 'deleatur', and misread the ם, the first letter of the following line, which is placed at the end of this line not to leave too much empty space; the same cause probably is responsible for the ם in the epigraph of No. 13 (unless the manuscript reads ם), and for the ש after ברבי in the epigraph of No. 6. The insertion of a ה in חלים (p. xvii, l. 28) is as superfluous as that of עם in מעשיך (p. xviii, l. 22).

The name of the scribe of No. 7, according to Freimann in his list of Spanish copyists (*ZfHB.*, XIV, 106, No. 5; cf. No. 131), is סרקסניאל instead of כרוניאל.

P. xiv: in transcribing the masoretic notes of the important MS. No. 3 the biblical references which are added in Nos. 5 and 6 are omitted. While the misprinted ד for ה has been corrected in the Errata, it has not been noticed that one of the eight passages has been omitted in the manuscript, which only enumerates seven instances. The missing one can be supplied by comparison with the printed Masora, e.g. ed. Ginsburg, II, p. 38. The whole passage may be repeated here in a corrected form and with addition of the references. The letters which the author misread are underlined>.

1 (וביתו Ex. i. i) וביתו ו: ואלה שמות (Ex. i. i). ואנשיו אשר
 1 Reg. 3 (2 Sam. 2. 3). וישב דוד (1 Sam. 27. 3). וביתו אשר ישב
 7. 8). וחמרו שדות (Mi. 2. 2). ועם־האלהים (2 Chr. 24. 16).
 2 (Ex. i. 5) ה פסוק[ין] אית בהון וכל וכל וחד מלה ביניהון: וימת
 יוסף וכל אחיו (Ex. i. 6). ויקם פרעה לילה (Ibid. 12. 30). לכל כלי
 המשכן (Ibid. 27. 19). ופקדת משמרת (Num. 3. 36). ויאמר המלך
 (דוד textus mas. אל אתי (2 Sam. 15. 22). וישמע המלך ההויקים וכל
 נגוריו (Jer. 26. 21). ואמרת אליהם שמעו דבר יהוה מלכי יהודה (Ibid.
 17. 20). [וכל בנר (Lev. 15. 17) *omisit scriba*.
 3 ירבה (Ex. i. 10). ירבה ה: נתחכמה (Ex. i. 10). וכאשר יענו
 אותו (Ibid. i. 12). ובקרך (Deut. 8. 13). ב בו. ברבות רשעים
 (Prov. 29. 16): וכל דסמך לבי וכי דכותהון בר מן חר ואל אלהים
 כיריבה (Is. 55. 7).
 4 (וכאשר Ex. i. 12). וכאשר ב רא[ש] פס[וק]: יענו (Ex. i. 12);
 יאמרו אליך (Ez. 37. 18).

A list of smaller corrections including a few misprints may conclude this review.

PAGE LINE

xv 34 *read* ושה חסר וכל נביא[ים] וכתוב[ים] מות[ר] מלא *for*
 [ג מלא] ושא[ר] חסר וכל . . . בות[הון] מלא
 36 belongs to לראובני and ought to follow the
 brackets

PAGE LINE

- xvi 11 *for* אליעזר *read* עֲלִיאֶזֶר
Ibid. *for* בן[הוא ו] בניו *read* בו בניו
 12 *for* לשנת *read* בשנת
 16 *for* למפ[ריש] לנבחה: *read* כמפ[רש] לנבחה מאדם
 (v. 28) מאדם
 xvii 24 *for* והכתב עבדִי *read* והכתב עבריה
 31 *for* כעצה *read* כֹּאֶצָּה
 32 *for* ואכתצֶאר *read* ואכתצֶאר
 last l. *for* בשם המזֶמה *read* וערוגה בשם המזֶמה
 xviii 1 *for* יקר *read* ואחיקר
 2 *for* ואמרה *read* ואמרה
 12 *for* מציע [א] *read* מציע
 13 *for* שועתינו *read* שועתינו
 25 *for* המכונה *read* המטנה
Ibid. *for* פרש[ת] *read* פרש[ה] ואביו שמר
 28 *for* וכו[ל] *read* וכו[ל] להון
 29 *for* קור[ם] . . *read* קור[א] שיוציא
Ibid. *for* כנן *read* כנן
 33 *for* (Monte Poliziana) פולצֶאנו *read* בהר פולצֶ' (Polotsk)
 ziana)? cf. *ZfHB.*, XVII, 164.
 xix 7 *for* א[דוני] מ[ורי] *read* א[דון] מ[?] *for* ?
 9 *for* שיחיה *read* שיחיה
Ibid. *for* א[דוני] *read* א[דון]
 10 *for* שִׁיכְנִי . . . יִכְנִי *read* שִׁיכְנִי . . . יִכְנִי
 23 *for* ארִי *read* ארִי
 25 *for* אֲנִי *read* אֲנִי
 30 *for* הים *read* הים; cf. Kennicott, *Dissertatio Gene-*
ralis, ed. Bruns, p. 500
 32 *for* ומ[פי] ז[רעד]? or לעולם? *read* ועמ[ור]
 xx 1 *for* יגיענו . . . שהאדם *read* יגיענו . . . שהדם
 4 *for* הארבעה *read* הארבעה
 26 *for* והגהתי . . . הגהתי *read* והגהתי . . . הגהתי
 27 *for* מ[ורינו] ו[רבינו] ה[רב] *read* מ[ורינו] ו[רבינו] ה[רב]
 28 *for* התבאר איך *read* התבאר איך

PAGE LINE

xxi	2	<i>for</i> יתכן . . . בן <i>read</i> רק
	3	<i>for</i> הנקרא דנקרא <i>read</i> הנקרא
	4	<i>for</i> אמהם <i>read</i> אמנם
23		<i>for</i> תמצאנ[ה] [ביא] (?) <i>read</i> תמצא נ
28		<i>for</i> תכוני <i>read</i> תקוני

All the mistakes, including a dozen more corrected by the author in the Errata, occur in eight pages of the introduction (pp. xiv-xxi). The photographic reproductions are excellent. It would be most desirable that the publishers would have these few pages reprinted. We would then possess a book which could be warmly recommended in every respect. Even now the materials made accessible by it are of considerable value for Jewish science.

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